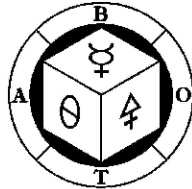


# TAROT INTERPRETATION



## Lesson 23

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## TAROT INTERPRETATION

### Lesson Twenty-Three

#### ISIS UNVEILED

THE TABLEAU for this lesson is:

13	14	15
16	17	18
19	20	21

The magic square is:

16	21	14
15	17	19
20	13	18

Central in both arrangements is Key 17, the Star. The constant summation of the magic square is 51. It shows discrimination (Key 6) as the manifestation of attentive observation (Key 1) through intuition (Key 5).

This tableau emphasizes the importance of observation, attention, concentration, and all else that the Magician symbolizes, in relation to discrimination. What is pictured in Key 6 is the outcome of intuition, but intuition does not work unless observation at self-conscious levels has been brought into play. Intuition supplies what self-conscious reasoning and observation cannot give. But, at the same time, intuition requires that self-conscious reasoning and observation shall first have provided the mind with materials on which to work.

We arrange the elements of life at self-conscious levels as the Magician arranges his implements on his table. When the arrangement is finished, the Hierophant gives us its meaning. No meaning can be given until the arrangement has been made.

Note that the number 51 is three times 17, the number of the Key at the center of the magic square. This, of course, holds good for the central Keys of all the other magic squares in this series. Their constant summation is always three times the number printed on the central Key. In all instances it points to the operation of what is represented by the central Key, at the three levels, superconsciousness, self-consciousness and subconsciousness. In this ninefold arrangement, the upper row of Keys represents superconscious manifestations, the middle row stands for self-conscious manifestations, and the bottom row symbolizes subconscious manifestations of the powers represented by the Keys.

The main idea to bring out of this tableau is that Nature unveils herself. It is not we who unveil her. The veil hiding Isis is but the tissue of our own ignorance, yet even this is lifted by Isis herself. For Nature is the power of Spirit, the "mysterious power, difficult to cross over." Nature is Spirit in action, and our own quest for reality is another phase of that same action.

Spirit is the actual, true Self. In us it works to bring about those changes in our personal vehicles which make possible our enlightenment. You who read this lesson read it because Spirit, your real Self, has brought you to this present stage of the Great Work. Spirit speaks to you through these words. These lessons are a means whereby the true I AM makes itself known to you.

Eliphas Levi says: "Death has no existence in the Sanctum Regnum of existence. A change, however awful, demonstrates movement, and movement is life: only those who have attempted to check the disrobing of the spirit have tried to create a real death. We are all dying and being renewed every day, because every day our bodies have changed to some extent. Understand well that the life-current of the progress of souls is regulated by a law of development which carries the individual ever upward."

By this dying and renewal, truth becomes manifest to us. We must be receptive if we would learn the inner doctrine. We cannot be properly receptive until we have rid ourselves of our false personalities. When we know how to redirect and how to sublimate the currents of the Great Magical Agent which brings death to us until we have subdued it, we are able to participate in the higher consciousness pictured by Key 21. (Keys 13, 17, 21)

One practical observance needs to be insisted on. It is that of tempering all activities through the exercise of their opposites. Here, again, Levi has words of wisdom:

"If you desire long life and health, avoid all excesses, carry nothing to extremes . . . So when you have passed beyond the mortal sphere by the allurements of ecstasy, return to yourself, seek repose, and enjoy the pleasures which life supplies for the wise, but do not indulge yourself too freely . . . Let there be no misunderstanding. To vanquish an enemy there must be no running away; true victory can only follow meeting him face to face, joining in the struggle, and so showing your command over him."

Only a balanced person can be a practical occultist. Only a balanced person, thoroughly poised in mind, emotions and body, may look without peril on the face of truth. Consider well the balanced disposition of the stars on Key 17. If you would enter fully into the realization of your four-dimensional nature, you must first of all achieve equilibrium between the conscious and the subconscious elements of your mentality. Then from that equilibrium will spring a new awareness of the meaning of personality typified by the child in Key 20, and in that awareness you will **know** yourself as freed from time and space and from all forms of bondage growing out of these illusions. (Keys 14, 17, 20)

Most people dread problems and difficulties. The terrors of the unknown have filled the race mind with a host of dreadful images whose name truly is "Legion." Yet they have no substance other than the mind-stuff from which they have been fashioned by man's ignorant fears. They are potent only so long as we fear them and believe in them. Like pursuers in a nightmare, they approach ever nearer to us, however fast we run away.

We must turn and face them boldly. Examine a problem closely and concentrate deeply on it. Then meditation will always reveal its true significance and present you with a solution. Always in such solutions you will find some means to further your regeneration. Always they show you a way to transmute some part of your old personality into a better and stronger likeness of your essential divinity. (Keys 15, 17, 19)

In Key 16 you will notice that the twenty-two Yods are shown in two groups. At the right of the tower are ten, arranged in the form of the Qabalistic Tree of Life. At the left of the tower, the remaining twelve are so disposed that the arrangement suggests two circles, one above the other, like a figure 8. The tower itself is built on an isolated peak of rock, and its twenty-two courses are of grey brick. In Hebrew "brick" and "moon" are spelled with the same letters, and thus these bricks refer to the "moonshine" of human opinion.

That is to say, none of the powers which constitute your personal existence is dependent on any form of material manifestation. They support themselves, and, like the Yods, they are floating in the atmosphere, in free space. An error of errors is this belief of ours in the importance of form, this dependence on things. Immaterial forces project themselves into our material existence (including our bodies and their physical environment). Things are the external manifestation of invisible, internal realities.

Thus the kneeling figure in Key 17 is nude, in contrast to the garmented figures falling from the tower in Key 16; and the whole symbolism of Key 17 is a picture of smooth, fluidic motion, in contrast to the apparent fixity of the tower and its rocky base, the violence of the flash of lightning, and the sudden fall of the two human figures, as shown in Key 16. What holds man back from progress is his insane desire to preserve the particular forms of existence he has enjoyed.

At the bottom of the path in Key 18 is a hard-shelled animal. Farther up the path are the relatively soft-skinned dog and wolf. In the middle distance are towers representing the works of man, but there is an opening between them, and the Way of Return leads far beyond them. Far beyond all structure, far beyond all protection of mere form.

In the practical work to which the eighteenth Key refers, the gradual unfoldment of powers within us does change even our bodies so that they become less and less dense, until finally, in adeptship, we reach a stage where their structure is so altered that it is relatively easy to disintegrate them by raising their vibrations from the physical plane to higher octaves of manifestation. Only he who is free from bondage to form and structure attains the greatest heights of adeptship. (Keys 16, 17, 18)

This is one of the main reasons for occupying ourselves with thought about death until we see clearly that the death of physical bodies is a beneficent provision of nature. While we fear death, we cannot muster the forces which free us from death. To study anything closely enough to discover its secret is impossible so long as one loathes and fears it. Not until our consciousness is changed from its fatal preoccupation with form, and made to concern itself more and more with the **One Power** which governs the projection of forms into the conditions of time and space, can we be free.

When we have become sufficiently aware of the Transformer, of the Transmuter, of the real Self, then we become aware also that our true being is one with that Eternal Being. From this point on we welcome problems. However terrifying the face of circumstance, we know that dwelling within us is the Lord of Circumstance. He who is consciously aware of the true nature of the Self is preserved by that knowledge from all evil. (Keys 13, 14, 15)

We have said that the regenerated man has a solar consciousness. Other occultists speak of his having a solar body. The two statements are really one. Yet there is danger that they may be misinterpreted. It is not meant that we somehow identify ourselves with a being whose organism is the solar system in which we live. Rather is it meant that we identify ourselves with the One Being whose body is the entire universe.

It is true that we progress to this identification by stages, and that one of these stages is that in which the true Self is known to be the Solar Logos whose brain in our solar system is the sun, and whose body is composed of all else within that solar system. Yet we do not stop at this.

Furthermore, we arrive at this stage of realization as a consequence of a change in our physical bodies which enables them to receive impulses of superconscious intelligence relayed to us from the solar brain of our particular world system. When this awareness is perfected, we function as immediate expressions of the Solar Intelligence and share Its perfect four-dimensional awareness.

An ordinary human body cannot act as an instrument for the Solar Intelligence because there is not yet developed within it the **organ** of such awareness. This organ is the "single eye" to which Jesus referred in his cryptic statement: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." This is neither a metaphysical statement, nor a mere metaphor. The pineal gland is the single eye, and when it is in full development, instead of in the rudimentary state characteristic of most persons, it gives us a new order of vision, one outstanding feature of which is direct perception or cognition of the absolute unity of being.

Ordinary sight is concerned with light and shade, with innumerable pairs of opposites. The solar consciousness sees unity only, and that man or woman who, having developed the single eye, has a body capable of receiving the vibrations of the solar consciousness, is thereby freed from the influence of all these pairs of opposites.

Usually we think of ourselves as beings and of the universe as something in contrast to ourselves. We see the universe as consisting of a vast number of things. The Spiritual Knower perceives the universe as **One** and identifies himself as that **One**. There remains no trace of **otherness** in his consciousness.

Identification begins as an intellectual right classification. Before the full glory of the experience may come to us, we have to identify **ourselves** correctly, have to perceive intellectually what is our true place in the cosmic order. This intellectual identification is an act of reason, and results in faith. The faith then becomes a potent suggestion which so acts on subconsciousness that our bodies are regenerated. Then the third eye, which is the single eye, opens, and we perceive directly the full splendor of our real nature. We find no words for this, nor shall we waste time in a vain attempt to describe this transcendent experience. What is more to the point is that this first-hand knowledge of reality is not afar off for any reader of these pages who will actually dedicate himself to the work of becoming ripe. (Keys 19, 20, 21)

### MEDITATIONS

FIRST DAY: 13, 17, 21. The person I was, even a moment ago, is no more, for the form of my existence is undergoing ceaseless modifications. The truth I see today was hidden from me yesterday by the form assumed yesterday by my personal consciousness. The perfect realization toward which I move will find me yet more transformed. **As I change, truth becomes clearer to me, and at last I shall achieve perfect identification with Universal Spirit.**

SECOND DAY: 14, 17, 20. Let me be free this day from the influence of the pairs of opposites. Truth is one, and not two. I am a center of expression for the One Being which is, this moment and every moment, free from the duality of time and space. **The Real Self**

**equilibrates all my personal activities, reveals truth to me, and sets me free from mortality.**

THIRD DAY: 15, 17, 19. My real Self solves all problems. The solutions reveal truth to me. Solutions may come, and do come, from sources wholly outside the limitations of my sensory awareness. **I welcome problems because they are new opportunities to see truth and to make manifest powers beyond those affecting my physical senses.**

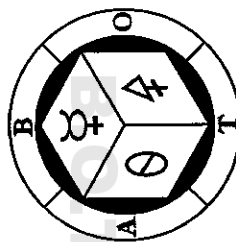
FOURTH DAY: 16, 17, 18. My personal experience is the expression of forces having no **material** basis. My personality is not a form, but a flux. My body is not a given thing. It is an evolving instrument being made ever finer for the uses of the Self. **I rely on Spirit, not on form, on movement, not on structure. Even in my physical body I am changing daily into a more responsive instrument for the Life-power.**

FIFTH DAY: 13, 14, 15. I cannot die because I was never born. This incarnation of mine is but one of many stages of the Great Work. The only evil consists in the belief that one can stand still. **I welcome every change because I know that my true Self is shaping my personality, day by day, into a means more adequate for the solution of every problem.**

SIXTH DAY: 19, 20, 21. This personality of mine is even now experiencing the mental and physical transmutations which bring about regeneration. I am already a four-dimensional immortal, not a three-dimensional mortal. My true Self is the Single Identity animating the whole universe. **Today I am a new creature, awakened from the nightmare of mortality, consciously one with the Spiritual Reality of all things.**

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## LESSON 23



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B.O.T.A.**

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